

The CHRISTIAN CENTURY



A Journal of Religion

Religion and the Public Schools

By Henry F. Cope

Federation and Organic Unity

By George W. Richards

Next week—By Graham Taylor: "The Church and
Industrial Discontent"

Ten Cents a Copy

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Three Dollars a Year

MAR 16 1920

THE NATION'S PERIL AND THE CHURCH'S SHAME Our Underpaid College Teachers

Comparative chart showing daily wage and time required for preparation:

Daily Wage Scale

Wage of carpenter \$9 per day.

Wage of milk wagon driver \$8.50 per day.

Wage of painter \$7 per day.

Wage of average Disciple teacher \$4 per day.

Time required for preparation

Milk wagon driver 1 year.

Painter, 2 years.

Carpenter 3 years.

College teacher, at least 10 years.

The salaries of our teachers in our colleges must be speedily increased at least fifty per cent to keep pace with living expenses.

This means that college incomes must be increased by the same percentage or disaster is inevitable.

We must raise the Interchurch budget for Disciples colleges!

BOARD OF EDUCATION

222 Downey Avenue

Indianapolis, Ind.

The CHRISTIAN CENTURY

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Volume XXXVII

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EDITORIAL

A Prayer For the Nation

LORD GOD, give us back our nation, the nation our fathers left to us and which our sons went forth across the great sea to defend and preserve. We have lost our heritage of vision and idealism. Confused by the clashing counsels of our leaders we are a prey to sordid and base materialism. We seek every man his own. We have grown cynical and hard with respect to those flaming ideals which thrilled our childhood. We have drawn in our far-flung hopes, and our hearts have shrunk from world-embracing and ardent self-consecration to selfish pride and fear-filled insularity.

Was ever a people so in need of Thee, O God? Betrayed by our human leaders who forsook Thy ways and took not counsel of Thy wisdom, we have closed in disillusionment the most glorious chapter of national unselfishness in all human history. Our sons fought for brotherhood, for justice, for freedom for others, as our fathers fought to win these boons for themselves and us. And there is settling upon our disenchanted hearts the thought that their sacrifice was in vain. The brutish passions of conflict have burned away the fine ideals which impelled us to undertake the mighty task. Our lips now freely use the speech of mammon and force, and our hands turn familiarly to the weapons of repression and violence.

Give us back our nation, O Lord! Call us back from the low levels of those whom we called in our pride the lesser breeds. Kindle anew the flame of our ancient ideals. Make liberty and democracy and human welfare

again at home in our hearts and in our speech. Preserve in us the divine passion with which our fathers fought and our sons went forth to die. Save us from selfishness and folly, and make us again the nation Thou canst use to bring in Thy Kingdom in the whole wide world.—Amen.

Dr. Shelton Still Held by Chinese Bandits

FOR nearly two months great anxiety has been felt in America, and particularly among the Disciples of Christ, regarding Dr. A. L. Shelton, who was abducted by Chinese bandits, and has been held by them either for ransom or for some other purpose. He was captured at Laoyokun, near Yunnan-Fu, in the province of Yunnan, on Jan. 3. His reputation as a fearless and efficient medical missionary, a pioneer in the evangelization of Tibet, has made his name familiar not only among the Disciples but in the entire missionary world. His abduction appears to be connected in some manner with the efforts of a growing and dangerous group of bandits in the province of Yunnan to secure from the Chinese government control of a section of that region, embracing the caravan route from Burma. It is not thought that any violence is meditated against Dr. Shelton, who is a man of note in western China and the Tibetan border, and has been accorded the unprecedented privilege of carrying his missionary work to Lhasa itself. But it is known that he is far from well, and this has occasioned grave fears for his safety. After repeated assurances from Tang Chi-Yao, governor of the province, that Dr. Shelton would be released, the American legation at Peking

has sent its military attache, Maj. Drysdale, to investigate, and bring matters to some satisfactory conclusion. Meantime Dr. E. I. Osgood of Chuchow, has undertaken to reach Dr. Shelton, and his experience and medical skill are an assurance that everything possible will be done for the welfare of the captive. The keenest interest of all Disciples, and of Christians everywhere, is enlisted in this event, which promises to have as much significance as the abduction of Miss Ellen M. Stone by bandits in Macedonia, some years ago.

The Fight for Prohibition Not Ended Yet

ALL signs point to the fact that every device of legal and legislative procedure is to be tried and exhausted by the devotees of the liquor traffic before the struggle for its maintenance in the United States is abandoned. The present resurgence of "wet" activity is only what might be expected. The sober and law-abiding portion of the nation must understand that nothing less than unceasing vigilance and unremitting effort can safeguard the victory that has been won. Every scheme that adroit and unscrupulous attorneys can frame, and that unstinted employment of money can promote, will be tried. There are many forces that can be counted on the wrong side in this issue. There are the men whose financial interests and personal habits impell to constant and desperate opposition to the dry law. There are great numbers who favor some sort of prohibition, but are inclined to think that light wines and beer are harmless, and accordingly throw a considerable portion of their influence on the wrong side of the balance. Then there are the newspapers which like to cater to all classes, and think it safe to discredit prohibition with cynicism and humor without actually committing themselves to the "wet" side. In addition there can be no doubt that the strong influence of the Roman Catholic church, both official and in the rank and file of its membership, is unfriendly to the great reform. For all these reasons the men and women who believe in a sober nation have before them a long and arduous campaign of education and law enforcement.

The Churches and Big Business

BUSINESS leaders realize that industry and commerce as well as the finer things of life all depend upon ethical teaching which has its foundations in religion. A significant statement is that of Roger W. Babson, the business expert and statistician of New York, who says: "For our sakes, for our children's sakes, for the nation's sake, let us business men get behind the churches and their preachers! Never mind if they are not perfect, never mind if their theology is out of date. This only means that if they were efficient they would do very much more. The safety of all we have is due to the churches, even in their present inefficient and inactive state. By all that we hold dear, let us from this very day

give more time, money, thought to the churches of our city, for upon these the value of all that we own ultimately depends." We shall expect some day to see labor unions express themselves with equal force, seeing in the church the hope of better conditions for labor. The reconciliation of society in a common meeting ground of brotherhood should be realized in the fellowship of the church of Jesus Christ.

Why the Ministry is Not More Efficient

SOME statistics recently published by the Baptist denomination indicate why the ministry as a profession is not more efficient. The Baptists in the northern states have 8,823 ordained ministers and only 700 of these have a salary of over \$1,500 per year. In most cases the salary is around \$700 a year. If the carpenters of the United States were trying to do their work on less than fifteen hundred dollars a year, they would work with old saws and chisels unfit for the task. They would come to their work worried and dispirited by reason of the domestic cares they could not leave behind. The contractors would discover the conditions and remedy them out of sheer self-defense. It is only the church which is such a short-sighted employer of labor as not to see that half a living produces workers unfit for their jobs. There can be no doubt that the bulk of the ministry today is not up to the demands made upon religious workers. How could it be otherwise with men who can buy no books, attend but few conventions and whose minds must be more occupied with temporal anxieties than the minds even of business men?

Scandal-Mongering in the Name of Evangelism

A CERTAIN professional evangelist opened his campaign in Kansas City with a vitriolic attack upon the Interchurch World Movement, characterizing it as a money mongering scheme, seeking to provide a place for what he characterized as "lame ducks," and making no place for evangelism. This was said before an audience gathered for him by a group of churches most of which are cooperating in the Interchurch Movement and on the eve of the great simultaneous evangelistic campaign being promoted by the Interchurch Movement itself. His remarks were reported in certain of the city press and touched up with "applause." Yet there was not a word of truth in his flings and their untruthfulness was so apparent that any responsible person whose mental habits were balanced could not have uttered them. A thousand Missouri pastors had just met in that same city and pledged the Movement hearty support. The personnel of the Interchurch Movement is made up of men of marked and proved ability. The financial campaign is no more the single aim of the Movement than is the big final collection the single aim of this gentleman's evangelistic work. The only legitimate criticism which such a revivalist could make upon the Interchurch attitude to-

ward evangelism is that it is promoting a quiet, spiritual, nation-wide type of evangelism, conducted largely by pastors, instead of a recruiting campaign under the emotional stress of men whose cheap trade is that of sensational denunciation, and slipshod use of the truth in the name of evangelism. How long will churches commit the error in this most primary of their tasks of employing professional purveyors of slang, sensation and scandal in the name of the pure and holy evangel of Christ?

World-Famous Poet Speaks for Religion

IT IS generally recognized that the greatest living poet writing in the English language is William Butler Yeats, Irish singer, dramatist and critic. Mr. Yeats is one of the flock of celebrities from overseas who have been entertained in America in recent weeks. While in Chicago a few days ago he made the statement that he divides his life into three periods: the one when he was young and engrossed with fairy lore; the time when, growing old, he grew introspective; and the future, which he suspects "will have to be devoted to religious expression." With such a scientist as Sir Oliver Lodge giving his attention to religion—for that is Sir Oliver's real message; with statesmen like Mr. Wilson and Mr. Lloyd George putting more mysticism than policy into their statesmanship; with Foch and Sir Douglas Haig and numerous other military leaders becoming world famous for their religious convictions as well as for their warring genius; and with Yeats and Masefield and Vachel Lindsay exponents of the Gospel as well as of the message of poetry—the state of religion in these latter days does not seem to be entirely a matter for discouragement.

What the Figures Mean

THE recent news paragraph in The Christian Century giving the statistics for the Disciples for the past year leads naturally to analysis of the losses in membership which the Disciples are suffering. Some will derive comfort from the fact that other religious bodies face similar losses. This is the attitude of the old lady who said, "Our church went behind last year, but thank God the Methodists did no better!" But no true Disciple of Christ can be content merely to maintain a relative standing among the religious bodies. The reactionary churchman seizes upon the figures at once to argue that if we would go back to methods discarded a quarter of a century ago we would have the success in religious work that our fathers did. He cannot admit that religious methods must change with each generation or that we must devise new ways of doing things when we enter into a new age. The fact is that we are now in a reconstruction era, and the church has not as yet found the principle of its own reconstruction. We have some high pressure missionary promotion, and there is some concerted evangelism. We have built some new ecclesiastical machinery, but so far have not entered critically upon an examination of the fundamental convictions of the

churches. In automobile parlance, the church leaders have been tinkering with the carburetor when the gas tank may be empty.

Agreement Emerging From Much Disagreement

WHAT is the religion upon which we can agree that we want the world to accept? Is it salvation from a Billy Sunday hell. Does it have to do with a particular interpretation of a blood atonement, devised to fit some peculiarity which we assume belongs to God's nature? Is it a set of orders through which the grace of God may be mediated and without which God is powerless to give grace to the human soul? Is it a mystical washing in the baptismal pool wherein much water determines the salvation of the soul? The situation confronted not by Disciples alone, but by all Christian people, gives particular point to the discussion now being carried on in these pages as to the future of the church. It becomes continually clearer that the religion of the New Testament appropriate to the twentieth century as it was to the first century, is a gospel both for the soul and for society. The gospel for the soul brings faith in place of fear and love in place of prejudice and hatred. It brings a vital relation with God through which the soul comes into its own divine estate. The gospel for society is the preaching of the Kingdom of God, through which human brotherhood and cooperation are to be realized in place of the strife and inhumanity which now make industry inefficient and the peace of the world insecure.

Japanese in Ferment of Democracy

UNTIL Japan shows evidence of becoming democratic herself she cannot hope to escape the suspicion of a world that has been sincerely fighting to make democracy safe. Japan is today the only civilized autocracy remaining. But there are abundant signs that democracy will not be denied its own even there. Her governmental form and military system is patterned on that of Germany, as is also her school system. But today she has a Premier who is a commoner—the first ever appointed to that office, and his cabinet is made up of commoners with only two exceptions. The foremost question in government in Japan today is that of a broadened suffrage. Only about two per cent of the population can now vote, and the government has brought in a bill that would very materially extend the franchise, though still confining it to those economic classes above the farmer and laborer. There is a strong demand for universal manhood suffrage, and also the usual aristocratic protest against any expansion.

A Progressive but Cautious Premier

THE effect of this ferment is an intense social and political situation, resulting even in fist fights in parliament, in popular processions on behalf of the more rad-

ical demands and a proroguing of Parliament because of the difficulty of avoiding friction and conflict. Premier Hara seeks to steer a middle-of-the-road course and pursue the conservative processes of evolution. The masses of farmers and laborers are ignorant and the aristocracy is powerful, so his course is perhaps wise in its caution. Bourbonism has never yielded except upon compulsion, and the rice-riots of some time since are a prophecy of compulsion. They were signs of more than economic depression and hunger; the Zeitgeist was moving in them also. The Premier stands against military rule, and has substituted civil for military government in Korea, promising the natives the same legal rights as are guaranteed Japanese. The change comes slowly but the promise is at least assuring. Japanese democracy may stand or fall in Korea. Will Japan make Korea a Scotland or an Ireland?

Christian Unity by Direct Action

Believing that the laity are more ready for a reunited evangelical Protestantism than the clergy, and that the clergy are more in favor of it than the various denominational leaders, we venture to suggest that all indirect approaches toward church union be abandoned in favor of an open, avowed and sustained effort for a reunited evangelical Protestantism.—*Resolution unanimously adopted by Chicago Church Federation, March 2.*

CHRISTIAN UNITY has been made to seem unnecessarily difficult by a certain perversity in the mood and method of some of its ardent and conspicuous advocates. They fall into two general types or classes—the sentimentalists who praise the idea of unity and the obscurantists who invest the idea with such conceptual complexity that nobody knows where to take practical hold of it. Sentimentalism and obscurantism both are inhibitive of action. Take the obscurantist. He cannot discuss the subject of unity without carrying you away into a highly allegorical field of part biblical and part medieval imagery. St. Paul's great sociological category of the church as the Body of Christ, instead of aiding him to think realistically, lures him off into a field of mystical ideas where none save his own sort of mind can follow him. Burrowing in that thin and mainly subjective region, he mystifies the discussion and imports into the problem concepts that complicate it and forbid any solution. He gravely counsels only the most delicate and oblique approaches toward the realization of Christian unity. The whole subject of the church is so sacrosanct, so sensitive, so precarious, indeed, that minds under the spell of the ecclesiastical obscurantist's counsel are timid about taking any action at all lest they be found in the position of trying to steady the ark of God.

The sentimentalist believes in Christian unity but conceives it as a far-off goal whose realization we may pray for and imaginatively anticipate but which we can do but little to hasten save to cultivate the "spirit of union" among all Christians. Here, for example, is Dr. S.

Parkes Cadman, in an otherwise admirable address on Christian unity which is vitiated by a peroration in which he declares that it may take "half a millenium to repair the breaches in the walls of the City of God." Well, it may take that long, but if one conceives it so, one's sense of obligation to the ideal of unity and one's practical course of action will be very different from the attitude of one who holds the conviction that Christian unity is attainable, in a substantial and measurable degree, within, let us say, the lifetime of the present generation.

This penchant for exaggerating the inherent difficulties of the great enterprise, and even for creating difficulties, is one of the things that must be overcome by a leadership that thinks not merely optimistically but realistically. The problem of Christian unity must be brought in from the mystical vaporizings of obscurantism and down from the remote cloudland of the dreamers and dealt with in concrete terms of social action. If a united church is some far-off divine event, a sort of ecclesiastical heaven on earth, to be attained by a long but imperceptible process of evolution; if our divisions are so formidable, so deeply embedded in the structure of our conviction and habit and social order; if history since the Reformation has left huge deposits of sectarian adamant to which we have given the names Presbyterian, Baptist, Congregationalist, Methodist and such; and especially if Almighty God is patiently, not to say complacently looking on at our denominational futility, an unhurried God with whom a thousand years are as one day—if this is a true picture of the case, human and divine, Christian unity is a mere academic thing, quite proper to be kept in mind, perhaps, but not to be taken too seriously by practical churchmen.

But if Christianity is actually languishing in modern society for the lack of an efficient corporate instrument through which to function; if it is true that a divided church cannot successfully meet the unprecedented and crucial situation into which the swiftly changing social order has at last come; if our divisions, at any rate our Protestant divisions, are chiefly survivals from a past age whose controversies have no longer any meaning for men with really living minds; if historic inertia is not so fixed and formidable a thing to overcome as the naive mind takes it to be; and especially if the great God is no impassive, transcendental deity moving amongst men only in tidal or cosmic leisure, but a God of poignant impulse, releasing forces instantly available in human life—if this is the true picture, then Christian unity is an imperative and urgent task whose realization waits only for men of statesmanly vision and the crusaders' purpose to bring it to pass.

This note of urgency, of practicality, of actually doing something about it, is happily finding expression in recent talk and plan. There are springing up in all the churches men and women who feel that the time for action has come, direct action. They talk no more in terms of federation, or any other futile compromises. They say outright that they stand for organic church unity, and they declare that they intend to agitate for some direct action—over the heads of the denominational leaders if necessary, over the heads of the clergy if necessary—in order that

Christ's scattered flock may be one flock even as it has one Shepherd. This, we take it, is the significance of that remarkable resolution passed unanimously by the Chicago Church Federation in its two day session held last week. It represents the most radical and straightforward utterance that has been put on record by any representative American interdenominational group. If the obscurantists and sentimentalists and avowed denominationalists were present they must have been napping when the vote was taken, for the resolution passed without a hint of objection.

This also is the significance of the movement of which Dr. Richards treats in his lucid article in this issue of *The Christian Century*. "First the blade—the Evangelical Alliance, then the ear—the Federal Council, and then the full corn in the ear—"The United Churches of Christ." We are at the moment, he would say, of frank and undisguised direct action on behalf of Christian unity. We must no longer devise shifty substitutes for it, nor obscure the end at which we aim with uncandid equivocation. Such enterprises as Federation and the Interchurch World Movement must not be allowed to bear the name of Christian unity. To concede them the right to that title is to obscure and confuse the issue. These movements, perhaps, have their place. To criticize them in the name of Christian unity does not debar one from praising them in the name of a greater efficiency than has obtained hitherto. But the best that can be said of Federation and Interchurch is that they have indirect and more or less accidental significance for Christian unity. Yet there are those who declare that make-shifts like these have the effect of strengthening instead of wearing down denominationalism. If so, such movements do disservice to the great cause which claims our devotion. Direct action is now both practicable and imperative and those who have heard our Lord's command should band together in spirit and purpose to make their determination felt.

Unscrambling War Propaganda

IT WILL be many years before the many fabrics interwoven of falsehood and partial truth for purposes of morale during the war are finally disentangled. But bit by bit the moral mischief of propaganda is being undone. One of the most famous documents coming from Germany after fighting began was the declaration signed by ninety-three professors, many of them famed teachers of religion and ethics, and all of them bearing names well known in English-speaking as well as German scholarship. The gist of this declaration was a defense of Germany against the charges of atrocities or other wrong-doing in Belgium or elsewhere. Each signer was represented as declaring his absolute faith in the Fatherland and as charging to the Allied nations the guilt of originating the war. Now comes the *Berlin Tageblatt* with an analysis of the facts in connection with the "manifesto of the ninety-three." the analysis is made by Dr. Hans Wehberg, of Dusseldorf, a high authority in International Law. We

are indebted to Dr. David Starr Jordan, of Leland Stanford University, for a report of the case, and we give his digest of Dr. Wehberg's analysis as follows:

In substance this document made six assertions, all beginning with the expression, "It is not true." These were in substance as follows:

1. It is not true that Germany is to blame for this war.
2. It is not true that we have violated the neutrality of Belgium.
3. It is not true that life or property of any single Belgian citizen was harmed—save in the bitterest defensive need.
4. It is not true that our soldiers were brutal at Louvain.
5. It is not true that our conduct of the war has been against law.
6. It is not true that the war against our so-called militarism is not war against our culture.

Dr. Wehberg has tried to ascertain the present views of those concerned in what President Butler has called "the astonishing self-prostitution of German instruction before the lust of conquest."

He finds that most of the names were secured by telegraph, that in several cases the signers were never shown the text. Thus Wilhelm Forster, the veteran astronomer of Berlin, asserts that his signature was published without his permission. Professor Schmidlin denies that he had ever seen the "senseless and luckless manifesto." Others signed blindly, following the lead of famous names as Harnack and Nernst. Other signers soon repudiated the document. Still others claimed that had crimes come to their knowledge they would have denounced them. Dr. Wehberg tabulates the matter as it stands at present. Fifteen of the ninety-three are no longer living. One of these had wished to withdraw his signature if common action were possible. Twenty-three have failed to answer Dr. Wehberg's questions—some of them being ill and others removed from their former homes.

Sixteen stand on the same ground as in 1914. One of these (von Duhn) insists that he "has once more gone over the manifesto, sentence by sentence, and found nothing to which he would not affix his signature today."

The other signers, thirty-nine in number, admit that they could by no means stand by all the assertions. Eight denied that they would have signed at all if they had been given to understand the character of the document. One of these (Herbert Eulenberg) would gladly withdraw his signature, as not knowing the purpose of the document, though for four weeks "we all believed, though with misgivings, that Germany had exercised only her sacred right of self-defense. On that ground alone we then supported our military group."

Shortly after the manifesto of the ninety-three, appeared a statement of eighty-eight "professors and statesmen" who expressed a partial dissent. While asserting that "Germany had entered the war with no thought of conquest," they insisted that "measures must not be taken which should not after all lead to conquest in any form." At about the same time a parallel manifesto was put forth by certain Evangelistic leaders. A few months later, one

of these sent a personal note to the writer—by way of Switzerland, in which he says in English, "I am disgusted with the brutality and chicane of the German government."

All this tends to show, as Dr. Jordan says, that the nature of scholars, artists, statesmen and clergymen is after all much the same in all countries.

Isaac Watts on Divine Retribution

ISAAC WATTS was the gentlest of men, but he lived and wrote two hundred years ago. It is hard for us to think ourselves back to that day when even the gentlest of theologians dwelt more upon the wrath of God than upon the compassion manifested in the face of Jesus Christ. The doctrines of total depravity and divine retribution were so much a part of the current conception of Christianity that no expression of this conception, even in song, would have been deemed complete unless these doctrines were included.

To the modern mind, these are not subjects to inspire worship, but one cannot doubt the sincerity of those who saw in the vengeance of God only a manifestation of his justice and power. Here is a realistic picture of the fall of man:

Backward with humble Shame we look
On our Original;
How is our Nature dashed and broke
In our first Father's Fall!

How strong in our degenerate Blood
The old Corruption reigns,
And mingling with the crooked Flood
Wanders through all our Veins!

Is not "crooked Flood" a great phrase? This is from one of the favorite songs in our great-grandparents' day:

Far in the Deep where Darkness dwells
The Land of Horror and Despair,
Justice has built a dismal hell,
And laid her stores of Vengeance there.

Eternal Plagues and heavy chains,
Tormenting Racks, and fiery Coals,
And darts to inflict immortal Pains,
Dyed in the Blood of damned Souls.

There Satan, the first Sinner, lies,
And roars, and bites his Iron Bands;
In vain the Rebel strives to rise,
Crushed with the weight of both Thy hands.

There guilty Ghosts of Adam's Race
Shriek out, and howl beneath Thy rod;
Once they could scorn a Saviour's grace,
But they incensed a dreadful God.

Tremble, my soul, and kiss the Son,
Sinner, obey the Saviour's Call,
Else your Damnation hastens on,
And Hell gapes wide to wait your Fall.

This stanza was particularly prized:

What, to be banished from my Life,
And yet forbid to die:
To linger in eternal Pain,
Yet death forever fly?

Perhaps these lines are the loudest of all in this message of retribution:

His Nostrils breathe out fiery Streams,
And from his awful Tongue
A sovereign Voice divides the Flames
And Thunder roars, along.

Tempests of angry Fire shall roll
To blast the Rebel Worm,
And beat upon his naked soul
In one eternal Storm.

It would be interesting to know what the good man thinks of these hymns today!

The Smudge-Pots

A Parable of Safed the Sage

ISOJOURNED in a land wherein a man may go into his own Backyard and jump off the United States. And my friends who reside there took me in hand and explained unto me the beauties of the climate of Southern California. And I said unto them, Relate unto me no small stories, for I have not long to stay and I want to hear stories worth while. And they endeavored to please me. And the orange blossoms and their hospitality are still fragrant in my memory.

And I came unto a place where they grow Oranges. And I beheld at the intersection of the rows, sheet-iron boxes with stovepipe chimneys. And they told me that these were Smudge-Pots. And they said, There are places in California where Frost never falleth, and there are others where it cometh infrequently and lightly. And if Oranges grew only where there is never Frost, then would the Country lack for Oranges, for those areas are few and many of them are not fertile. Wherefore do they raise many of the Oranges where there is occasional Frost. And when the Frost cometh then do they fire up the Smudge-Pots, which give forth not only Heat, but Smoke, and the Smoke is of more value than the Heat.

Now when I considered these things, I said unto myself, Behold, the great gifts of God are unpurchasable, neither can man do aught without them; yet even in the use of the best of them is there need that Man shall do his part. For the growing of California Oranges requireth not only Sunshine but Smudge-Pots; and while the Smudge-Pot is no substitute for the Sunshine, nor any work of man a substitute for the Grace of God, still is the work of man a thing indispensable and without it even the best of the gifts of God may sometimes fail.

And when one sought to argue with me concerning Divine Foreordination and Human Freedom, I told him of the Sunshine and the Smudge-Pots.

Religion and the Public Schools

By Henry F. Cope

WHEN the house lies a smouldering heap of ashes we begin to inquire as to the character of the lighting system. Sometimes we have the good fortune and foresight to make such an inquiry before the fire, perhaps profiting by our neighbor's loss. That is what we are doing in America today; our world neighbors have met catastrophe, some of them have gone up in smoke, and we are searching our system—with an uncomfortable consciousness of temperature rising too fast—asking ourselves, What is wrong with our world? You hear the question debated in parlors and Pullmans, in forums and forecloses, on the rostrum and by the roadside. And, everywhere, when men dig deep enough they come on real causes; things are wrong because the minds of men are wrong, because we have lost our old ideals and haven't found big enough new ones, because old moral prescriptions have failed and new imperatives have not asserted themselves. In a word, our day is becoming conscious, wherever folks take time to think, of failure within. We have failed to train lives for living on the present scale of a world life and under its present strain.

It sounds like an old trick, to blame education. But, even though we have become accustomed to hear the schools, like the churches, credited with every sort of social failure, the present criticism is different. It is more serious; it is uttered in the face of tremendous needs and appalling dangers. It is not so much criticism of the schools as of education, not so much of the institution we have created as of our own failure to make that institution really function for character. The former critic was your practical man who denounced the schools for failure to train people to make a living, by which he usually meant his living; our indictment is that education does not train to live. It has not given us morally, socially minded persons. If it is designed to make good citizens it has failed because it has not been greatly concerned with goodness and it has not placed first the needs of citizenship.

LACK OF SPIRITUAL QUALITY

We know very well that there is a need in education that is very difficult to define, a something lacking in our American system and, for that matter, very largely lacking in any other system; it is that training and experience which develops high controlling ideals and sufficient motives for life. It is that element which marks the difference between the efficient person and the sufficient social being. The spiritual quality is missing. We have been trying to secure adequacy for life without religion, without a guiding sense of values and meaning in life. This much is certain, that a social order really trained in the habits of Jesus' way of living, really knowing what His kingdom means and really motivated by the spirit of loving cooperation would never have brought our world to its dismal chaos and would soon find a way out of it.

The consciousness of this need accounts for the recur-

rent demand that religion or, at least, the Bible be taught in the public schools. The argument is natural; the church schools of religion reach only, at best, a fourth of the children, and then only for brief periods, at long intervals, with untrained teachers, while the public schools reach all, regularly, and are equipped for real teaching. If our great, fundamental need is the training of minds and wills in the religious way of life, why can't we meet this fundamental need in the people's schools? And here we seem to run into a high stone wall. The entire spirit of American free institutions is opposed to the teaching of religion in public schools. We, in this democracy, believe in free churches and, therefore, in the separation of church and state. We believe in spiritual freedom and, therefore, we resist any attempt to teach religion by the power of the state. We will resist, if we are consistent, with all the ardor of the Irish, every attempt to teach even our own religion by state authority.

RELIGIOUS TEACHING BY FORCE

This does not mean that we are simple fanatics, fighting for a theoretical freedom and missing an immense practical necessity. It appears absurd to some when, having urged that religion must be an integral part of education, we still insist that it cannot come formally into the school program. Yet it is not so absurd. Would it not be much more absurd if we were to propose to secure the results of religious teaching by irreligious means? And would we not be doing precisely that if we were to ignore the plain civil rights of peoples of other faiths and use their tax-supported institutions to propagate our own faith as over against theirs? What could be more absurd than the hope to raise a righteously minded generation by perpetrating a wrong in the name of religion?

A good woman, in a convention in Atlanta, said, "I know it would not be just to other faiths to teach Christianity in the schools; but we simply have got to make Christians of the children and so we'll have to do it anyway." That kind of zeal has lighted up the world in the past with scenes it will never forget and has left scars that Christianity finds it difficult to cover. No; we are all through with a religion that depends on force.

But there are other reasons why religious people are set against religion in the schools as any secularist could be. The greater the reality of the religious life the more one realizes that it cannot be put into the school curriculum. A religious experience can only be given in an institution in which religion is really free, and that can never be the case in a school controlled by the state. Wherever the attempt has been made to teach religion in schools it has been found necessary to prescribe the teaching with an exactitude, to set about it such bounds and limitations of definition as to rob it of all vital freedom. Then you have such systems as Germany had. They had what many are crying for, and we see what it did for

them! We are adopting enough of Germany's out-worn, evil-smelling garments without putting on this one.

At a meeting of ministers in Los Angeles not long ago there was almost a unanimity of opinion that religion, in some form of a common creed, should be taught in the schools until the writer asked the ministers, one after the other and row after row as they sat there, whether each one would be willing to have his child taught religion by his present teacher. Then in every case there came a most emphatic negative. And to sum up all their objections the simple fact is that our public-school teachers are not and cannot be selected on the ground of their personal fitness and their intellectual preparation for teaching religion.

If we are going to learn from the sight of our neighbors' houses in flames, we might ask whether the nations of Europe had not given the system of school-teaching religion a thorough try-out. And does any one profess that a finer citizenship, a higher moral calibre, a greater facility in living the life of social goodwill has come out of the nations, whether Austria, Germany or England, with their varied schemes for formally teaching religion in the schools than out of our own so-called "godless schools"?

Then comes the plea, But we do not want formal religion; all we ask is the reading of the Bible, or the study of the Bible. And is not this teaching religion? When a teacher or principal reads from one book in a manner that he does not read from any other book, is not that teaching something about that book? Indeed it is not only religious, it is sectarian. In our country the Bible must be a sectarian book, for there are many people who reject its religious authority, either in part or in whole, and they have a perfect civil right to their opinions. Then there are others who hold, with entire sincerity, and the law will protect them in so holding, that worship is the peculiar and distinct function of a church. And there are others, and many of them, who gravely fear the menace of the irreverent, unsympathetic use of the Bible in the hands of teachers and principals. Said a gentleman only today, "I have only one memory of all the Bible-reading of all my boyhood school years, and that was when the principal sneered at one of the sayings of Jesus." And the writer had to confess that of twelve years of daily Bible reading in school he could not remember a single impression.

"A CHRISTIAN NATION"

But when we object that it is illegal, unethical and impractical to teach or use in worship the Bible in the people's schools we are told that the Supreme Court has decided that this is "a Christian nation" and that, therefore, it is a national duty to teach Christianity in the schools. What a weird concept of Christianity! The decision of a court determines the religious character of a people! If this can be done for the nation why not for individuals? We might have the Circuit Court issue certificates; but how would we convey them to the next world, and would Peter recognize the court? Well, there are certainly a lot of Jesuits in Protestantism and a fair sized survival of

servants of Constantine. There are a good many Protestants today who would have made good Catholics four hundred years ago.

The essential issues in the controversy over the Bible in the schools are: Shall we stand for a free religion or for one resting upon force? Shall we seek religious results through religious agencies or acknowledge their complete failure and fall back on secular agencies?

The indigestible, unpalatable fact is that we of the churches have made a miserable mess of our attempts to teach the Bible and to train in religion, and now we turn to the public school and say, "We leave it to you." Every attempt to lay on some other public institution this duty is simply an exercise in the old practice of dodging our nearest task. The agitation for state religious teaching is a confession of past failure and present cowardice. Religious education, of any direct character, belongs to the two great religious institutions, the family and the church. If we succeed in laying this over on the state we separate these altogether from the child's religious life, we sacrifice our only real contact with him, in a word, we lose childhood and we lose the future altogether.

CHILD LIFE AND THE FUTURE

What then is the remedy? It is as plain as a pike-staff, so plain and so pressing that it hurts, and we try to shrink from it. It is this, Let the religious institutions really make a business of religious education. If this is the greatest, fundamental need of our day, why is it not the greatest, fundamental, controlling task of the church? The problem will not be solved until it is brought out of a side alley into the main highway, until it ceases to be an incident and becomes the essential first purpose of every church.

If the church is to make the world of tomorrow the society of the will of God, she has just one thing to do, to get that society of tomorrow, the child life of today, into the way and will of God. Nothing else really matters as compared with this. We have made it a fifth-wheel interest; churches are organized for ministry to those who are already made instead of for the formation of those who are in the making. The state trains its future citizenship; we try to train our past citizenship. We let the lambs rove where they will and spend our energies in rounding up a few old grey wolves in an annual revival, and we wonder that the fold is so empty. Whatever our theology we seem to believe that children are born of the devil and ought to have a good long parental experience before we try to win them into the heavenly Father's family. The habit-forming years we neglect and then moan about bad habits.

It is true that the schools ought to do more, that they ought to be definitely controlled by a moral purpose, that they ought to be tested by their character products. They would be if we the people insisted upon it; they would produce essentially religious results, without formal religious teaching, if we were more concerned about character, about the spirit of life than about getting our children through the school-machine and making schooling pay in

dollars and cents, in professional advantages. The public school will respond to the public demands and the public conscience. But who are we to talk of their failure in the light of our own? Whenever I hear a minister criticising the schools for what they have not done for the children, I want to ask what his church is doing with children. Let religious education begin at home. Let the religious agencies do their religious work and not try to disguise their shameful negligence in loud demands that the school do what it was not designed to do.

Perhaps this sounds like preaching; then we will try to be a bit more practical. First, let those who are responsible for religious education—the religious leaders—find out what religious education is and how it is accomplished. If the church is to make the society of tomorrow then the minister ought to spend as much time, at least, learning his ministry to the society of tomorrow as he now spends on ministry to the society of today. If this problem of religious training is our most fundamental one it ought to take first place in a minister's serious study. Why should a minister know less about religious education than a public school teacher knows about general education?

RELIGIOUS EDUCATION MUST BE RELIGIOUS

Next, it is time we made our work with children really count for religion. Teaching must be directed to the realities of a religious life; it must become less theological, less historical and more directly concerned with its ultimate task of training these youngsters to become a Christian society. Many a child is carrying a jumble of biblical facts in his head without the least notion that the teaching has anything to do with conduct, with human relations or with real life in any sense.

It is time to abandon the hope to train a righteous society by periodic exercises of an hour each once a week. More time, more real teaching, more efficient teachers, these are essential. The many plans of week-day religious education demonstrate that the time can be extended. With nearly four thousand children taking week-day instruction in religion, in Gary, Indiana, in church schools, the time has passed to say the thing is impossible.

It is time to take more seriously the underprivileged child in every community, the twenty millions in the United States not reached by church schools. We can get them when we set that task ahead of all others. At present we are only, at best, making a Christian minority. It is rank nonsense to talk about evangelizing the world when we leave three-fourths of it at our doors unreached in the years when life is being formed. Do we not need a revival of religion in our churches, of a religion that will not let one of these little ones perish?

It will be time enough to lay a responsibility for religious teaching on the state when we have discharged our own responsibility. It will be time enough to say, "Under-take these things," when we have really undertaken them ourselves. Facing a world that seems to be devoid of religious motives, facing a world that cannot live together in the future except by religious motives, what are we, the people of the churches, doing about it?

"Strange Fire"

By Ernest Hunter Wray

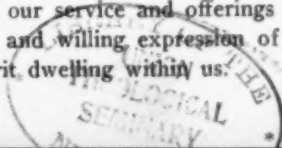
WE do not know just what it was that the two sons of Aaron did when it is said of them that they offered strange fire before Jehovah which he had not commanded them. We do not know just what their motive was. It may have been curiosity, or carelessness, or it may have been an evil intent. But whatever it was they did, and whatever the motive, it was something other than that which Jehovah had commanded and they were punished by death with the fire of God's wrath. This picture with its effrontery, its audacity, its careless playing with divine things, and the swift and fatal consequences which followed is one of the most impressive in the Bible, and reminds us not only of the importance of obedience to God's plan but of the awful results of disobedience.

The work which falls to us as Christians today is just as important and just as sacred as was the work of the ancient priest of Israel. And well may we ponder the meaning of this event from the Old Testament lest we too fall into the same grievous error. It doesn't pay to "fool" with divine things. The manifestation of any spirit of irreverence or carelessness in the Bible has always been followed with very severe punishment. Neither does it pay to try to experiment with some things in religion. Curiosity that leads one to attempt to substitute the powers of man and the wisdom of man for spiritual power is always fatal. The church faces today the temptation to offer strange fire before Jehovah by attempting to accomplish through material means what our Lord has said cannot be accomplished except through spiritual means.

MONEY-RAISING SCHEMES

The emphasis which the churches are placing today on the matter of money is liable to result in strange fire being placed upon the altar. The best that can be said of our money-raising schemes is that they are devices of man to squeeze out of men and women what ought to be the glad and voluntary expression of their love for God and humanity. We can raise our millions and we can have every member of every church a tither, and it will be strange fire before Jehovah unless it is all the outward expression of deep loyalty and love for the Lord. The new plea that is being made for the family altar may also prove to be a case of offering strange fire before Jehovah. What we need is not a formal, heartless and careless family altar, but a spirit of devotion and reverence and love that will manifest itself in the beauty of holiness and in daily voluntary prayer, Bible study and service.

The great need of this hour is for an experience of Christ in the heart. Much of our church worship and our system of religion has become what Jesus found in the formalism of the Jews when he was on earth. If we all had the consciousness of the indwelling Christ, our aim would always be to do his will and to please him, and all our worship, all our service and offerings would be the glad and joyful and willing expression of our love for him and his spirit dwelling within us.



Federation and Organic Unity

By George W. Richards

“THE Federal Council of Churches of Christ in America” and the proposed organization to be called “The United Churches of Christ in America” are closely related in their origin and purpose. They differ, however, in principle of organization and in mode of operation. The Federal Council and “The United Churches” are the creatures of the same groups, children of the same parents. Eighteen of the thirty-one churches in the Federal Council were also represented at the Conference on Organic Union held in Philadelphia, last month, and, with the exception of a single vote, favored the plan of union. Furthermore, many of the delegates to the Conference and many of the members of its Ad Interim Committee have been prominently active in the Federal Council from its beginning in 1905. They have not only attended all its meetings, but have been chairmen and members of its commissions and have labored faithfully to advance its objects.

These facts indicate that there has been a growing desire in the heart of the American churches for a union closer than federation. This desire was naturally nurtured and intensified by the exigencies of the war and the efforts at reconstruction after the war. The desire has taken tangible form in two conferences on organic union held within the last two years. The outcome of these conferences is a definite Plan of Union which is now submitted to the Christian churches of America for consideration and adoption.

The purpose of the Federal Council and “The United Churches” is in many respects the same. The latter would heartily affirm the statement in the Preamble of the Constitution of the Federal Council in reference to its aim: “More fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them.” In order, however, to realize this end “The United Churches” propose a manner of organization and a mode of action different from that of the Federal Council. This difference needs to be frankly stated and clearly understood before the churches are prepared to act intelligently on the Plan of Union, for no one would at this time favor a duplication of councils or organizations without unquestionable evidence of substantial progress in church union. It needs no argument to prove that if “The United Churches” is no more than a federation we have no need of it.

THE BLADE, THE EAR AND THE FULL CORN

We consider the relation between the two bodies, not as rival, competitive, or antithetic, but as the relation of successive and progressive stages in the development of church union in America. First the blade—the Evangelical Alliance (1867); then the ear—the Federal Council (1905); then the full corn in the ear—“The United

Churches of Christ” (1920). Each stage prepared the way for the succeeding stage; and as one stage grew out of the other, the former decreased and the latter increased. The glory and joy of the former is always in the growth and success of the latter.

Let us consider in detail the differences between the Federal Council and “The United Churches,” both as to principle of organization and modes of operation.

The Federal Council, as the name implies, is controlled wholly and solely by the principle of federation. It is only an advisory body composed of delegates of separate churches which do not profess to be in any other way united. It has no constitutional authority over the churches. The reports of the proceedings of the regular and special meetings are not submitted to the supreme judicatories of the churches for review and action. Nor is it a final court of appeal for any of the churches. Both its scope and its limitations are defined with marked precision in the Constitution. Article 3 describes the scope of the Federal Council as follows:

The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Article 4 defines the limitations of the Federal Council:

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

The Federal Council seeks to promote united action among the churches on moral and social issues by the publication of carefully prepared reports of its commissions, the adoption of advisory resolutions, the spread of pamphlets and books, the organization of state, county and municipal federations. Thus by the creation of sentiment, rather than by legislation, it seeks to obtain cooperation among the churches for the Kingdom of God.

The beneficent influence of the Federal Council, since its organization, in cultivating the spirit of fellowship among the churches and in molding public opinion on great moral and social questions such as the relation between capital and labor, temperance, religious education,

missions, and evangelism, is incalculable. For the services rendered the army and navy by the General Wartime Commission made possible by the Federal Council, the whole nation is profoundly indebted. Since its organization the Federal Council has clearly done what it proposed in the Preamble of the Constitution as cited above. It remains to be seen whether or not this purpose was so effectually accomplished that now the churches are prepared to go a step beyond federation and enter into a form of organic union.

A NEW ECCLESIASTICAL ORGANIZATION

"The United Churches of Christ in America" is a new name for a new ecclesiastical organization in American Christianity. It is not merely a council consisting of delegates of different churches; *it is a body composed of different churches acting through a council.* Its constituent churches are under its authority and owe allegiance to it. Each church in joining it must surrender some of its prerogatives and place itself under its jurisdiction. In the Preamble is the following significant statement:

Now we, the churches hereto assenting, as hereinafter provided in Article VI, do hereby agree to associate ourselves in a visible body to be known as "The United Churches of Christ in America" for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the constituent churches the functions delegated to it by this instrument or by subsequent action of the constituent churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

"The United Churches" will work "through a council and through such executive and judicial commissions or administrative boards working ad interim as such council may from time to time appoint and ordain." In the council "each constituent church shall be entitled to representation by an equal number of ministers and lay members."

The council of the United Churches is a *new judicatory* with the three-fold functions which always inhere in a judicatory—the legislative, the executive, and the judicial. Such powers the Federal Council never claimed to have. The churches in "The United Churches of Christ" accordingly are under the control of a judicatory which ranks above the supreme judicatory or advisory body of each church at present, and, so far as its authority goes, it has the same power over each of "The United Churches" as the supreme governing body of each church now has. In Article 4 of the Plan we are told:

The supreme governing or advisory bodies of the constituent churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state or the charter of a particular board or other ecclesiastical corporation.

To that extent each constituent church will have to modify its form of government so as to harmonize it with the constitution of "The United Churches." If the plan be adopted, the churches which hitherto have not recognized the authority of a supreme judicatory will have to

accept that of the council of "The United Churches." And the churches which have had highly centralized authority will also have to accede to the action of the council. In short, the process of dissolution of sectarianism will have begun and the evolution of a united Christendom in organic form will be in process.

The specific functions of the Council according to the plan of union are described in Article V, entitled Specific Functions of the Council.

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of cooperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or churches of any one or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent churches, by their supreme governing or advisory bodies, submit to the council for its arbitrament any matter of mutual concern, not hereby already covered, the council shall consider and pass upon such matter so submitted.

(d) The council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent churches in the fields of Evangelism, Social Service, Religious Education, and the like.

This is undeniably organic union in its infancy. Nurture the babe and we shall have organic union in its maturity. It is far more than the advocates of federation may desire and it is less than the enthusiasts for organic union may demand. It is all, however, in the judgment of the drafting committee and of the Philadelphia Conference that can with reasonable expectation of adoption be submitted to the churches of America at this time.

INDIVIDUAL AND GROUP FREEDOM CONSERVED

The proposed plan conserves the freedom of the individual and the group, that freedom with which Christ has made men free and for which we have paid so great a price since the sixteenth century. Any form of union that would jeopardize evangelical freedom could never for a moment be considered by American Christians. In Article I of the Plan, the autonomy of the churches in purely denominational affairs is described as follows: "In the interest of the freedom of each and of the cooperation of all, each constituent church reserves the right to retain its credal statements, its form of government in the conduct of its own affairs, and its particular mode of worship."

Yet, on the other hand, it provides for so much of Christian unity as now exists in the churches of America to manifest itself in a distinctive form of organic church union. The body must not grow faster than its soul, and

yet it ought to keep pace with the soul. As Christian unity is progressively realized by the Spirit of God in the hearts of men and by cooperation of men for the Kingdom of God, "The United Churches of Christ" will become "The United Church of Christ" in America and the functions of the council will be correspondingly enlarged.

One cannot but pause and ask, what will the adoption of the Plan of Union imply so far as the churches of America are concerned? It means, if anything, a profound and an unparalleled change of heart and mind in the members of the churches themselves. It means that men are now seeing something greater than their denominations, something for which each denomination exists, --the Kingdom of God. Once denominations sincerely and with good conscience worked for their own interests and through the denomination for the salvation of souls. It was presumed that souls were most effectually saved in the way of a particular denomination. Such a view underlies the origin of each church. It is based on sincerity, deep conviction, and often on an enthusiasm which has made martyrs. As a reaction against mediaeval Catholicism and as a necessary outcome of the re-affirmation of the rights of private judgment, denominationalism and sectarianism with their merits and defects were an historical necessity. We need not deplore their origin nor confess with sorrow and shame the sin of schism. It has had its place and served its purpose in the progress of Christianity in the world.

Now, however, for reasons which we cannot here state, men in all Churches are coming under the grip of a new ideal—the Kingdom of God—for which each church lives and labors. That Kingdom is greater than any one church or even than all churches together. All the churches serve its ends and find their true mission and glory in its establishment throughout the world. The new vision of the Kingdom enables us to see in their true perspective the things that once divided the churches. They are diminishing in size, while the things which unite the churches loom large and increase in importance. The Kingdom of God is nothing less than the reign of righteous love as manifested by God in Christ, in the universe of matter and mind, and in the hearts of men and nations. The realization of that love in human life is the aim of every church.

While men choose to work in different ways, to worship in different forms, and to define the realities of the faith in different language, they are Christian only as they live and die for the Kingdom; not because they are Episcopalian, Lutheran, Baptist, Presbyterian, or Congregational. In time these denominational names will be known only in history. So long as this is not the prevailing conviction of a church, it is not prepared to adopt this Plan of Union. Nor ought it any longer to talk about organic union. It should hold its peace until it has a change of heart and mind on the conception of the essence of Christianity and the function of the churches—a conception which will as naturally unite the churches as the old conception divided them.

Two Things

pastors can do to renew the life of the spirit in their churches at this pre-Easter season.

First. Establish a "Daily Altar Fellowship" in your congregation. One pastor, sending in remittance for 50 copies "The Daily Altar," says: "Our Daily Altar league still grows; send a half-dozen additional copies." And he is but one of many enthusiastic "Daily Altar" quiet hour promoters.

Second. Grow a "Christian Century" reading list in your congregation. Many of our readers are saying, as they mail in their one, or two, or three new subscriptions: "I feel that I can do nothing better for the spiritual upbuilding of my friends than to put the 'Century' into their hands." Do not go out with the slogan, "A Christian paper in every home," but put down the names of a dozen—or two dozen—people who you think would appreciate the "Century," then get in touch with them at once, asking them whether they would not be willing to pay \$1.50 for a *full year's* subscription. Our pre-Easter coupon offer (see page 2) will enable them to have the "Century" at that price.

Three Straws in the Wind

Schwab Sees Labor in Human and Democratic Light

CHARLES M. SCHWAB is reported to have recently declared in a public address that, "in the last analysis, every production cost is labor." It is gratifying to have a steel king agree with the great democrat, Abraham Lincoln, in his economic analysis of labor and wealth. Such an observation would be trite through its very obviousness if we were not always straining to defend capitalism, and it does not in the least challenge the right of capital to earn interest or of men to make gain from their accumulations of capital as a stored-up fund of earning power. But it is going a long way on the road to justice to concede that the treatment due to labor is not that of a commodity, the same as money and machinery. It puts the human factor in its true place as the foundation of all wealth and as the primary consideration in its administration. Mr. Schwab went on to say that, "we have been great autocrats with reference to labor." Now let us hope he will join Henry Ford and John D. Rockefeller, Jr., in gaining and deserving the good-will of labor, not merely because he pays it well and thus satisfies it temporarily with material things, but because he shows himself interested in human beings as well as factory production and recognizes that democracy must replace autocracy in industrial management. It is a far reach from the granting of a 10 per cent increase in wages by Judge Gary in a benevolent mood and Mr. Rockefeller's granting of an increase and a shorter day through democratic consultation with committees representing the workingmen. It is the difference between benevolent autocracy in a time of great prosperity and a step toward industrial democracy—and after all the steel strike was not primarily for wages but for the right of representation. Mr. Schwab further admits that "labor has not had a fair share in the prosperity of the country," which is a refreshing tonic in these times of strident and ignorant denunciation of labor for asking wage increases, for in very few industries has wage increase equaled the rise in the cost of living.

* * *

Organizing the Teachers in Affiliation With Labor

The teachers of many states are organizing into associations for the purpose of securing better wages. Many of the organizations are affiliating with the American Federation of Labor. Is this the forerunner of an inevitable affiliation of brain and brawn workers? In England this movement for the unity of brains and brawn, in other words of salary and wage earners, is already far on the road. School administration is entirely that of the property holding and capitalist class and labor is beginning to demand representation on the boards of trustees of state-supported institutions. It is becoming keenly interested in educational policy and seems determined to see that vocational education is not biased to the interests of the employer, but is made a means of culture as well as of promoting better income for the individual. When it is objected that by affiliating with the A. F. of L. the teachers take sides in a class contention, they reply that education is already in the hands of the employing class and that this affiliation only balances the equation and removes labor's suspicion of a school system biased toward capitalism. This affiliation expressly leaves the teachers' organization free from all strike orders, and it is argued that labor needs the counsels of an educated class like the teachers, whose influence will always be on the side of moderation and in favor of the methods of education and conciliation. Labor believes there is a definite intention to use the schools for propaganda against them, and this affiliation removes that suspicion. Whatever weight the

reader gives these arguments he must face the fact that neither wage nor salary earners will longer allow their services to be treated as a commodity to be purchased on the market at the lowest price, and that the process of running colleges and universities as corporations with all power in the hands of an executive head must soon give way to a democratic form of government in which the faculty will hold legislative powers.

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An English Daniel Come to Judgment on The Church

Recently a great Anglican bishop resigned his episcopate to devote himself to more human aspects of the religious life. His action reminded one of a noted Chicago pastor who resigned from an old pastorate to "devote himself to religious work." Both the bishop and the pastor desired to be free from the routine of conventional work in institutions where the round of duty demanded that he become attenuated into habitual small tasks with inhibitions on initiative and healthy innovation. Once, when thousands of "dockers" on the Thames in London struck for bread the Archbishop was asked by a delegation of workers to use his religious office for conciliation. He turned away with the remark that he was too busy administering his diocesan duties; in other words, he was too busy administering the conventional church program to perform a statesman's task in behalf of religion and humanity. Now comes a Manchester canon declining a bishopric because the style of their living puts bishops on the side of the class as against the mass. A recent investigation of clerical stipends in Derbyshire showed thirty "livings" with incomes of less than \$600 per year, while bishops receive from \$15,000 to \$40,000 or more. Canon Green turns prophet and proclaims some wholesome truth to his brethren, but admits that those in power will not heed it. He says the majority of the clergy are deliberately blind to the way in which the working folk are growing hostile to religion and that they pursue the routine of their tasks without contact with them. He points out that in the working-class districts of Manchester one church would easily hold the congregations to be found in five and says the standards of morality are sinking among both workers and students. He sees no way out except through the democratization of the church, but admits he has no hope of its accepting democratization at the hands of the government or through its own initiative. The

Contributors to This Issue

GEORGE W. RICHARDS, D.D., Professor of Church History in the Seminary of the Reformed Church in the United States, at Lancaster, Pa. Dr. Richards is the successor of the renowned scholar, the late Dr. Philip Schaff. He was the chief spokesman and interpreter of the Plan of Union presented and adopted by the Philadelphia conference in February.

HENRY F. COPE, Ph.D., General Secretary of the Religious Education Association.

ERNEST HUNTER WRAY, minister Richmond Avenue Church of Disciples, Buffalo, N. Y.

prophesies a labor government that will both disestablish and disendow the church. This procedure will meet with a bourgeois opposition from the ecclesiastics that will spell ruin to the historic old Anglican institution.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Heaven—Our Reward*

"IN THIS world ye shall have tribulation; but be of good cheer; I have overcome the world." The good cheer may be ours because, like Christ, we may overcome the world. The book of Revelation is a call for courage and endurance. Its mission is to inspire. We need such a book, for no matter how stout-hearted we may be, there are hours when we are utterly weary, when virtue has gone out of us, when like Elijah we are almost ready to quit. But we do not quit nor do we merely stagger on. We walk and do not faint, we run and are not weary, we toil with enormous energy, for we know the secret of power. A Grecian myth told of an ancient fighter who could never be defeated, for whenever his body touched the ground, mother earth gave him new strength. It is no myth that when we touch God, He gives us new power. However tired we may be, He fills us with new energy and inspires us with new hope and sends us happily on our mission. "They that wait upon the Lord, renew their strength."

We do not ask for tasks equal to our powers, but for powers equal to our tasks, as good Phillips Brooks taught us. God not only forgives our past sins, he not only gives us strength for today, but he holds before us the vision of heaven. I believe in rewards and punishments. "Art for art's sake" means little to me. "Righteousness for righteousness' sake" means more, but that is not enough. "Virtue is its own reward," but it is also more than that, virtue ultimately brings other rewards. We can endure tribulations when we know that some time we shall hear a wonderful song, the first line of which shall be, "These are they who have come up through great tribulations".

All over the country, reviews were recently held of the returned soldiers. Honors were heaped upon the fighters who helped to end the World War. We planned for a great banquet in our own church, here in Pittsburgh, for the Seventy-eighth who went forth to the conflict from our congregation. We spent money without stint because we wanted to show these boys and nurses of ours how much we thought of them. At the banquet we said, "These are they who endured the dangers of the great war." What sweet music that was in their ears. It was one of the rewards for the hardships endured, the mud, the blood, the loneliness, the resistance of evil, the noble record.

Can you allow your imagination to picture a grand review in heaven of the faithful? Can you see the spiritual procession, the army of all those who suffered in imitation of Christ? Can you see the apostles, martyrs, reformers, fathers of the church? Can you see the noble women, whose sweetness and light gave heart and soul to the people of their day? Can you see all those humble ones who were least in the world but who have become great in heaven? Millions of just men made perfect through suffering? Does that picture sometime cheer you in the thickest of the battle? Do you gather up your flagging energies and press the fight still stronger because of this inspiration? Has the deep resolve

*International Uniform lesson for March 21, "John's Picture of Worship in Heaven." Rev. 7:9-17.

registered itself in your soul that you will not be a spiritual slacker, but that you will have a right to march in that grand review? Does it ever occur to you that every scar received for Christ will be a badge of honor and that every wound will but bring you nearer to him? I wonder if there will be wound-stripes in heaven—there ought to be. Those who have suffered shall also reign, we are promised.

"Then welcome each rebuff
That turns earth's smoothness rough;
That bids nor sit nor stand but go."

Whatever heaven is, it is something fashioned in the great heart and soul of God and in line with his grandest architecture. Grandeur than stars, sunsets, rolling oceans or snow-capped mountains will be the home of the soul.

JOHN R. EWERS.

CORRESPONDENCE

Sectarianism Due to Diverse Views of Bible

TO THE EDITOR OF THE CHRISTIAN CENTURY:

SIR: I am seventy-two years old and have conducted a humble and continuous ministry for forty-eight years. I have never felt a greater concern for humanity than I do now. I have never put forth greater efforts to get my fellow-men to live lovingly and justly than I am doing now. At no time in the past have I worked more earnestly to promote unity among all who would adopt the ideas and ideals of Jesus as the basic principles of life and hope. And now as a result of a lifetime of experience and investigative thought I am brought to the position indicated by the following statement, which I am not sending for publication over my name, which would lead to renewed assaults from those who occupy the seats of authority, but as the contribution of one man's convictions to the editorial treasury of the one fairminded journal of religion that I know.

My opinion is that the separation of Christians into sects, so far as it results from honest differences of doctrine, and is not the result of politics, is the result of a lack of unity in that which they hold to be of divine authority—the Bible. The Bible itself presents an assortment of ideas, to some extent inharmonious in themselves, being the product of diverse minds and conditions, and is in some respects incompatible with our knowledge of facts and rightness in our present stage of moral development.

Those who would limit authority to the word of Jesus Christ find agreement among themselves difficult of realization because of the fact that the New Testament scriptures present his word to us through a medium of ancient writings and later translations amplifying upon and obscuring his strictly personal teaching.

In my opinion all attempts at effecting organic unity among Christians who continue to regard the Bible as a complete and perfect revelation of the divine mind and will, will result in failure as certainly as that unity has been shown to be impossible of preservation on that plan in the past.

Probably there can be no perfect unity upon basic truths until humanity has progressed far beyond its present stage of development and even then it will be the commonly received science of human life and not a direct revelation from a superior wisdom and authority that will afford the necessary basis for an inclusive and efficient world cooperation in the matter of religion.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Kelman Involved in Controversy Over Union Seminary

Dr. Kelman, pastor of Fifth Avenue Presbyterian church, of New York, recently accepted a position on the board of trustees of the Union Theological Seminary. There are many office bearers and members in his church who are out of sympathy with the seminary on account of the modern character of its theological teaching, and a meeting of the session was called and a resolution presented calling upon the minister to withdraw his acceptance of the position. After some discussion, the session voted that Dr. Kelman's action was a purely individual matter in which Dr. Kelman was alone concerned and expressed the full faith of the session in him and his loyalty to all Christian ideals.

Dr. Hillis Resigns in Brooklyn

Dr. Newell Dwight Hillis has resigned the pastorate of Plymouth church, Brooklyn. This church has been made memorable by the ministry of Henry Ward Beecher and Lyman Abbott. It is now surrounded with immigrants who do not appreciate this kind of church. Dr. Hillis has not announced his intention for the future and the future of the church is very problematical.

National Free Church Council Meets This Month

The twenty-fifth annual meeting of the British National Free Church Council will be held at Leicester, England, March 15-18. The program has been prepared under the chairmanship of Dr. F. B. Meyer. There are three major themes with a group of addresses related to each. The themes are "The Charter of the Churches," "The Task of the Churches" and "The Dynamic of the Churches." Some of the most eminent Free Church leaders in England appear on the program.

World W. C. T. U. Convention in London

The World Convention of the W. C. T. U. will be held in London during April. Leaders from all parts of the world will be in attendance as the conditions regulating travel are beginning to be more normal. Dr. Jowett will address the convention in Westminster Chapel and at the close of the convention a service will be held at St. Paul's at which the Bishop of London will preach.

Episcopal Rector Charged with Disloyalty

The nervous state of the public mind is indicated by a recent incident in Springfield, Ill. Rev. L. L. Riley, rector of Christ church (Episcopal), made an address before the Rotary Club of the city on Americanization. The address led to charges that he was a "socialist" and that he held unpatriotic views. He drew up a fuller statement of his views on Americanization and presented them to his church. After the address, he asked his church to vote on the question of his loyalty. He was given a unanimous vote of confidence.

Undenominational Services in Holy Trinity, Brooklyn

Undenominational religious services will be held in Holy Trinity church, Brooklyn, during the Lenten period. In order to avoid conflict with laws and customs of the Episcopal church, these special services are not regarded as services of the Episcopal church, but are arranged entirely by community leaders, the vestry granting use of their building. The

design of the services, however, is a closer fellowship among the religious forces of the community.

Prohibition has Killed the Jerry McAuley Mission

It has been noted that prohibition hurts business of certain kinds—such as jail building. It is a surprise, however, to hear that prohibition has killed the most celebrated rescue mission in America. There are no longer any "bums" since the saloons have gone out of business, and consequently Jerry McAuley mission in New York had no grist to grind and had to close. It may be confidently predicted that in other cities similar results will accrue from the enforcement of the prohibition laws. The Jerry McAuley mission was founded by Jerry McAuley in order to save his former companions in degradation and was later the scene of Sam Hadley's splendid service.

Church Union in Scotland Now Awaits Action by Parliament

The schism in the church of Scotland is about to be healed, if the reunion that has been agreed to by the Kirk and the United Free church meets with the approval of parliament. The church of Scotland was divided in 1733 by the secession of the Erskines. In 1843 under Dr. Chalmers the great disruption came which resulted in the formation of the United Free church. The disturbing question through the years has been the question of state patronage. The reunion plan gives the parishes the right to select their ministers democratically but continues state protection and support.

Pleads for Social Justice for the Negro Teachers of the South

Rev. George L. Cady, D.D., in a recent communication to the press pleads for social justice for the negro teachers of the South. Many of these are supported by missionary organizations, more especially of the Congregational churches. Two hundred and fifty teachers of this communion are receiving a salary of three hundred dollars a year with room and board. It is now impossible to secure teachers for this stipend and it is feared that a large number of schools will be closed unless the stipend is largely increased this coming year.

Bishop Gore Begins Course of Lectures

Bishop Gore is now in a course of lectures at King's College in London on "The Reconstruction of Belief." While the course is designed primarily for regular students, a limited number of "occasional students" are being admitted to the course. Dr. Gore resigned his position as Bishop of Oxford in order that he might give himself to scholarly work and his course of lectures represents his first effort since his resignation toward the rehabilitation of faith.

Report Persecution of Religious Leaders in Russia

Dr. G. Frederick Wright in an article in *Bibliotheca Sacra* tells of religious persecutions in Russia in these words: "The Soviet government in Russia has taken special pains to persecute the church; but so far as I can learn, their vengeance has had free scope only in the larger centers of population, where many priests and higher officials have been put to death. From an official report concerning the atrocities in the territory of Kuban during the first half of 1918 we learn that 38 priests had been put to death in that period, many of them in a shocking manner; and this list was said to be far

from complete. . . . In all Russia, fourteen bishops, hundreds of priests, particularly those who distinguished themselves by firmness in their defence of the faith and by the gift of eloquence in their sermons, have been shot, hanged, drowned, burned, and the executions of clergymen are frequently preceded by the most cruel tortures. So, for instance, Bishop Andronicus of Perm who had his eyes put out, his cheeks slashed out, and, thus bleeding to death, he was led about the town. In the province of Kherson a priest was crucified.

Irish Deputation Returns Home

The deputation of Protestant clergymen of Ireland who have been touring America for the purpose of interpreting the Irish situation have returned to Ireland. Before leaving, they expressed their great appreciation of the reception which had been given them by church federations all over the land. Great audiences have listened to their addresses and there can be no doubt that the efforts of those who would embroil the United States in the domestic affairs of the British empire have been greatly hindered.

Lutheran Choir will Tour the United States

Coming from the far northwest, a great Protestant choir from the Norwegian Lutheran college of St. Olaf, Northfield, Minn., is to invade the middle west and the east. The tour is financed by a group of laymen interested in raising the standard of church music. The choir is directed by Prof. F. Melius Christiansen, well known conductor and composer. Just preceding the war he directed a tour of Norway which was a triumph for American music. The tour will start in Chicago on April 5 and will be finished at Rock Island, Ill., on May 9.

Missionaries Disagree with Regard to Korean Reforms

The Japanese government has removed the governor of Korea and instituted a number of reforms. The missionaries in the hermit kingdom are not agreed as to the value of these reforms. Some insist that the reforms deal with superficial matters, such as the use of private cemeteries, while others find a genuine desire on the part of the Japanese government to improve the condition of the Koreans.

Baptists Plan Work for the Seminoles

The southern Baptists, while staying out of the Interchurch World Movement, have raised a hundred million dollars for Baptist enterprises. One of the items in their new budget will be a large appropriation for mission work among the Seminoles in Florida. No religious work is carried on among these Indians and it is said they live quite as primitively as when the Pilgrims landed in America. The Indian commissioner favors the mission work and the Indians themselves are ready to receive the religious teachers.

American Mayflower Council Headed By Wilson and Taft

The plans for the celebration of the tercentenary of the landing of the Pilgrims in America are proceeding apace. President Wilson and Hon. William H. Taft have been chosen as honorary presidents of the American Mayflower Council, and Dr. Henry van Dyke as honorary secretary. The chairman of the Council is Dr. Henry Churchill King, of Oberlin. The plans for the year include mass meetings in seventy cities and the observance of Mayflower week (Thanksgiving week)

all over the country with a national mass meeting in Madison Square Garden, in New York, on Monday, November 8. The spirit of the celebration is well expressed in these words: "The object of the Mayflower Council's program is to make known to the whole nation the story of the Pilgrims and the deeper meaning of the movement of which they were a part; to emphasize the spiritual significance of their coming to the new world and to interpret their ideals in terms of democracy, thus making the spirit of the Pilgrims the basis of an appeal to heroism and consecration in meeting the problems of today."

Disturbance in Cathedral by Church of England Priest

Dr. J. H. Jowett recently preached in Durham Cathedral, England, by invitation of the dean and with the permission of the bishop. This violated English tradition and has been the subject of much adverse comment on the part of high church priests. As Dr. Jowett announced his text, a priest of the Church of England started a disturbance and was finally ejected from the cathedral by his brothers in the faith. Dr. Jowett continued his sermon without noticing the incident, preaching the same evangelical message which has made his name familiar in the Christian world.

Hungarian Ministers Have Had no Salary for a Year

There has been a significant Protestant movement in Hungary ever since the days of Luther and Calvin and there are four million Protestants in the land at this time. On account of war conditions, the ministers of these churches have been without salary for a year and more. John Pelenyi, delegate from the evangelical churches of Hungary, recently presented the cause of these ministers before the Commission on Relations with Religious Bodies in Europe and as a result the Commission is forwarding \$25,000 and will send a deputation at the earliest possible moment to investigate conditions there.

Y. M. C. A. Gives Away Its Surplus

The canteens in France were operated by the Y. M. C. A. at a loss of about a million and a half dollars in spite of press gossip in America to the contrary. However, government grants enabled the Association to close its books with a surplus of a half million dollars. Not wishing to profit in any way from the canteen service, the Y. M. C. A. has tendered to the American Legion the half million surplus and it has been accepted. The money will be placed at interest for five years and the income will be used for the betterment of ex-service men and women. This fund gives financial backing to the American Legion.

Making Connections Between "Y" Members and the Churches

Cooperating with the churches of the city the Chicago Y. M. C. A. has launched an intensive religious work program culminating Easter Sunday when a special effort will be made to have young men join the church of their choice. One feature of the program is a series of "denominational" dinners which the departments have arranged to enable the pastors of the neighborhood to meet the men living in the "Y" buildings. One evening each week is set aside for some denomination, such as Methodist night, or Presbyterian night, or Congregational night, or whatever the denomination may be, when the dormitory men and neighborhood pastors of the same faith have dinner together, followed by a social program. In this way the pastors are able to get acquainted with a number of young men who are without a church home.

Twenty Minutes Before Easter

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NEWS OF THE DISCIPLES

St. Louis to be the 1920 Convention City of Disciples of Christ

The International Convention of the Disciples will be held this year about the middle of October in St. Louis. The great Coliseum, which is located but a short distance from the center of the business district, will be the scene of the convention. The decision as to place comes from the joint committee of the United Christian Missionary Society and the general convention.

First Church, Lincoln, Neb., Will Enlarge Its Borders

First church of Lincoln, Neb., recently purchased a new lot adjacent to the church with the view to enlarging the present building and providing a modern constructed and equipped Sunday-school and community building with a standard size gymnasium and other modern features. First church is in the State University district as well as in the business section of the city and its largest work demands this larger equipment. These improvements will cost about \$100,000. A few days ago Geo. L. Snively concluded a campaign for the assembling of funds for this project. Already \$63,000 in cash and good promissory notes are at hand. H. H. Harmon is pastor at First church.

Illinois Boy Becomes Pastor of Great Church

First church, Bloomington, Ill., is one of the great churches of Illinois, and it has recently called to the pastorate E. E. Higdon, who is a product of Central Illinois. Going to Eureka from a little country church near Clarence, he acquitted himself with distinction and later in Yale University specialized in religious education. Mr. Higdon went from Yale to a village church at Bellflower, Ill., where he was greatly beloved. A year ago he became director of religious education in First church, Bloomington, and when the pulpit became vacant by the resignation of Edgar DeWitt Jones, the congregation turned instinctively to the young man who was already trusted and followed as the director of religious education.

Pennsylvania Pastor Changes Fields

J. N. Scholes has resigned from the First church, Johnstown, Pa., after a ministry of more than seven years duration, and has accepted a call to Waynesburg, Pa., where he begins April 1. The several things of interest in his Johnstown ministry are as follows: 193 of the present members of the church, and others who have now removed to other places united with the church. An old building debt of \$12,000 with several hundred dollars of accrued interest was paid. Building repairs and improvements costing \$3,000 were made. A strong junior congregation was organized and maintained for five years. It

worships with the main congregation once a month and leads in the music. A weekly paper, the Cambria Christian Courier, which serves a group of churches, was established and edited by the minister. The missionary funds have been quadrupled and several worthy causes have been placed regularly on the budget. The congregation now merits a place among the Living Link churches, but has never claimed it. In community and war work the church has ranked well in the city. Mr. Scholes has strongly championed community interests and interchurch work, in which he has won and held the esteem and friendship of all the ministers of the city.

Work in Foreign Lands Makes Commendable Progress

While Disciples in the homeland became fewer last year, there was a commendable increase in the membership on the foreign field. Leslie Wolf reports that on a recent Sunday there were 1302 in the Sunday-school in the Philippine Islands. Dr. C. C. Drummond, of India, has eclipsed the records of home physicians by giving 21,995 treatments the past year, performing 272 operations and making 1527 house visits. E. K. Higdon, of Manila, is doing a commendable work in teaching a class of students a course in ethics based on the Prize Code of Morals written by Prot. Hutchins.

Disciples Headquarters Practically Decided for St. Louis

It is pretty generally understood among Disciples official groups that the headquarters of the new United Missionary Society will be established at St. Louis. No formal action has as yet been taken, but the matter was discussed at the recent sessions of the Board of Managers of the Society and at the meetings of its executive committee. Several other cities have presented their claims, among them New York, Chicago, Indianapolis, Kansas City and Cleveland. The prevailing consideration in favor of St. Louis appears to be the fact as reported that Mr. R. A. Long, the millionaire lumberman, has proposed to erect a building and donate it to the United Society if the headquarters are established there. This would be a large financial saving to the missionary interests. Mr. Long's personal preference for St. Louis though a resident of Kansas City, is no doubt partly explained by the presence there of The Christian Board of Publication of which he is the president and benefactor. It is a matter of vital importance that the now scattered head offices of the various missionary and benevolent departments of the United Society be soon brought together in one central city, and while there is dispute as to the most desirable city, it would seem to be a cause for congratulation that the sentiment of those responsible is helped

toward crystallization by an act of individual generosity. It is hoped that definite announcement will be made some time before the next General Convention in October.

* * *

—In a great union meeting at Bizbee, Ariz., over a thousand accessions to the membership of the churches are reported to date by C. R. Scoville, the evangelist. The Christian Sunday-school has more than doubled its attendance during the meetings.

—The presidents of the various Disciple educational institutions in Missouri recently met in Kansas City and considered the question of the division of the educational offering from Missouri churches this year. The international convention had recommended that a basis for the division of these offerings be agreed upon. The presidents of the interested institutions have passed on the question of the division of the funds to the constituent churches and have requested that the church boards remember this in forwarding offerings.

—The first year of the pastorate of William T. Barbre at Rensselaer, Ind., ended February 1 and the reports indicated that 145 new members had been received during the year, making a net gain for the congregation of 122. The church has adopted a program for clearing the building of debt and has increased the minister's salary by three hundred dollars besides a generous Christmas purse. The congregation is now paying a salary nearly double the pre-war standards.

—The women of the Chicago churches provided entertainment for visiting Disciple ministers during the state conference of the Interchurch World Movement. Disciple headquarters in the Association building served as a rendezvous for the visitors. A noon luncheon on Monday was addressed by J. M. Philpott of Eureka, and a forenoon conference was held in Jackson Boulevard church on Wednesday forenoon.

—C. J. Robertson, who resigned at Gibson City, to do work for the Y. M. C. A. overseas during the war, is now engaged in study at the University of Chicago and is supplying the pulpit at Bellflower, Ill.

—J. P. Givens has concluded a fruitful ministry at Hoopeston, Ill., and has taken up the work at El Paso.

—Under the leadership of C. C. Wisher, the church at Paxton, Ill., expects to erect a church building to cost thirty-five to fifty thousand dollars.

—An interesting test of sentiment was taken recently in Highland Park Sunday-school, Des Moines. The girls were asked to write down what they liked best about their mothers and the boys what they liked best about their fathers. Also they were requested to write down what they wished their fathers and mothers would do that they are not now

doing. Fifty-five per cent of the boys expressed the wish that their fathers should join the church and forty per cent of the girls that their mothers should be church members. This live school has gymnasium classes for boys and girls and a boxing class for older boys. The Ford Weekly Educational pictures are shown on Sunday evenings and on the last Sunday of each month, missionary curios are shown to arouse interest in missions.

CENTRAL CHURCH
New York 142 W. 81st Street
Pinia Idleman, Minister

—The district convention of the northeast district of Illinois, where C. W. Wright is secretary, will be held at Kankakee, May 11, 12. The goal set is a representation from 75 per cent of the churches.

—J. David Arnold has declined a call to leave Fayetteville, Ark., for Central church, Springfield, Mo. The church at Fayetteville has increased his salary twenty-five per cent and has recently paid a thousand dollars on the church extension obligation.

—Joseph Myers, Jr., of Transylvania, has been called to the pastorate of Budd Park church, Kansas City, and will begin his work there about April 1.

—The Sunday-school of First church, Beaver, Pa., recently took an offering for Near East Relief and the amount totaled \$220.20 which was very gratifying to the local leaders. J. H. Craig is minister.

—The winter migration of Disciples to Florida is now at its height and many of them are at St. Petersburg. H. W. Elliot, state secretary of Kentucky, and wife, will spend the month of March in St. Petersburg for the benefit of Mrs. Elliot's health. A number of prominent lay workers of Illinois and Indiana are also at this same resort.

—Many retired ministers of the Disciples spend part or all of the year in Florida now. Recently J. G. Waggoner, a veteran of Illinois, paid a visit to B. B. Tyler, at Tampa. Mr. Tyler after a distinguished ministry in leading cities, is now nearing eighty years of age and is in fair health considering his age.

Memorial CHURCH OF CHRIST
Baptists and Disciples
Chicago Oakwood Blvd., West of Cottage Grove
Herbert L. Willett, Minister

—First church, Ft. Worth, Tex., under the leadership of L. D. Anderson, has already raised \$100,000 toward the erection of "The Young Woman's Club Building of the First Christian Church." Since the oil boom it is almost impossible for working girls to secure quarters and the new building will be erected and conducted after models furnish-

ed by the Y. W. C. A. There will be a dining room conducted on the club plan and a swimming pool. Also a place for girls to do their own laundry. Four floors will be given to bed rooms entirely. At the top of the building will be a roof garden for entertainments. The club is designed as a home for 165 young women.

—Eighty-six new members were brought into the church at Council Grove, Kans., last year under the leadership of Boyce N. Sybolt. The present membership of the church is 446. A new parsonage was purchased recently.

—Mr. and Mrs. George Ritchey recently sailed for Nanking, China, on the "Empress of Asia." Mr. Ritchey has special training in scientific agriculture and will carry this knowledge to the Chinese. He is a graduate of the agricultural college at Ames, Ia.

—Professor W. C. Bower, of Transylvania University, has been invited to write a book for the Publishers' Association on "The Task of Religious Education in the Local Church." This book will be a teacher training manual for interdenominational circulation.

—February 6 was observed as Founders' day at Eureka College and also the day for the formal inauguration of the new president, L. O. Lehman. Dean S. Holland Goodnight, of the University of Wisconsin, spoke at the inauguration. Dr. Goodnight was of the class of 1898. The anniversary was the 65th of the granting of the charter to the college by the state of Illinois.

—Jesse M. Bader, of Kansas City, Mo., who has in charge the pre-Easter campaign of evangelism, reports that scores of churches are forming classes for personal work, and that hundreds of laymen are being trained for this service. Every Sunday-school is urged to observe every Sunday during the cam-

paign as Decision day. Strong churches are urged to aid weak churches in their county. Ministers are asked to report accessions every Monday.

—After several years of very fruitful service in Colorado, Charles William Dean, the state secretary, has resigned. His plans are not yet announced.

—Richard Dobson has resigned his position as editor of the Christian Monthly, the Disciple publication of England, and will henceforth serve as a missionary in Jamaica. He has been connected with the Christian Monthly for four years in various capacities. This is the journal which was formerly edited by Leslie W. Morgan.

—The Ohio state conference of the Interchurch Movement was largely attended and only three Disciple ministers voted in the denominational meeting against cooperation with the movement.

—During the war, Charles A. Young was a Bible Study secretary with the Y. M. C. A. in France. He has returned to America and is at present in Los Angeles. He has announced that he will devote himself to "educational evangelism" in the east.

—Dr. A. H. Buck, of New York, has donated to Transylvania University a valuable collection of medical books in English, German and French. It was not long since that Dr. W. T. Moore gave the library his collection of books and bound magazines which has accumulated through a long service in public life.

William Woods College
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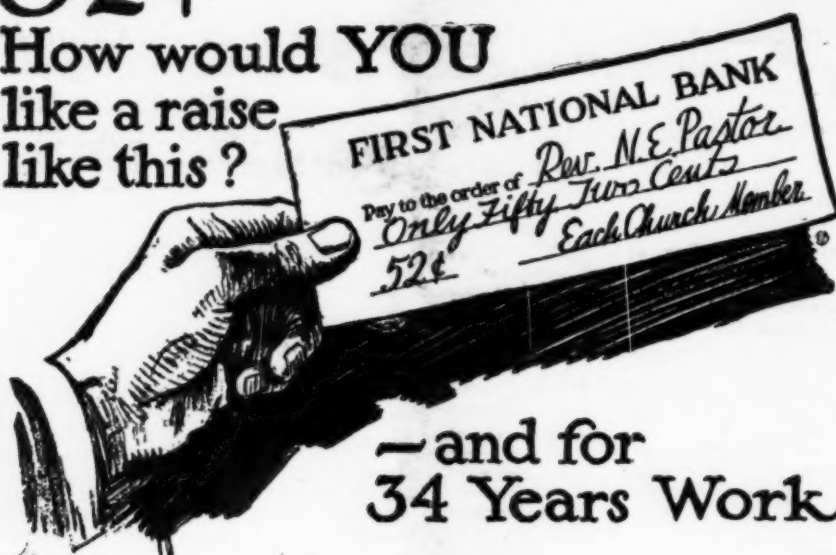
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